3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

439 It is difficult to obtain a set standard of Yokuts values
436 that white people can understand. It has also been very diffi-
487 cult to obtain from the Yowlumne an easily understood explana-
tion of such values. Perhaps the simplest of these has been that between deer skins and obsidian, a bundle of fifty tanned deer skins bringing about fifty pounds of obsidian.

In Yowlumne territory obsidian could be traded for anything, and had a very high trade value. It could be taken to Yokohl Valley and traded for soapstone, or to the West Side and traded for asphaltum. Some traders carried obsidian to the sea coast to trade for the seashells named above.

A few definite things have been learned about the value of seashells, which were the basis of most Yokuts money. One of these is that the complete shells had little value compared to the beads that were made from them. From one periwinkle, or olivella shell, at most three beads could be made and this required much labor. One tanned deerskin was worth three such beads. Beads or ornaments made from abalone, keyhole limpet, or Pismo clam shells had more value than did those made from periwinkle shells. These ornaments, or beads, were much larger than those made from periwinkle shells. From these few facts can be determined the relative values of a number of Yokuts commodities.

When the first white settlers arrived in the San Joaquin Valley they paid the Indians as much as twenty-five cents for a large, tanned deerskin. Some were purchased for as little as five cents. This furnishes almost the only data available concerning the comparative values of Yokuts and white money.

436 In 1852 a Kaweah Indian boy was brought to trial at Vi-
salia for shooting an arrow into a work ox and seriously injur-
685 ing it. For this offense he was fined fifty buckskins. The fine was promptly paid by his people. From early records and the statements of pioneers we know that an ox was at that time worth from sixty to eighty dollars. If we knew what portion of the value of the ox the fine represented we would have a ready measurement of the value of buckskins. We are probably only justified in assuming that an uninjured ox was valued at more than fifty buckskins.

439 Wahumchah's grandfather and a brother of this grand-
487 father were two of the four Yowlumne Yokuts who swam with Padre Garcés across Kern River at the Rio Bravo Rancho (present Oleese Ranch) in May of 1776. The great-uncle lived

6: Gayton E-5 (1925-1928) 1930
NS29 Yokuts NS29

622 578 627 623 Men often had their wives or daughters taken by a shaman. If a woman refused to sleep with a doctor or go off with him he would make her fall ill and die.[26] A man who knew or suspected who the doctor was that had thus victimized women of his family would take steps for revenge. Instead of going directly to the chief he would consult first the old and respected men of the village or tribe. He would go to one old man like Joe ('Merican Joe) and explain his case. If Joe thought the offended man was justified he would say so; but he would then send him on to another old man to get his advice, at the same time telling him to express his (Joe's) views. The man would go to four or five such prominent elders and have their unanimous consent to action before approaching the chief. When he went to the chief he would present his case and say that all these men had advised a certain procedure. The chief might disagree but could not refuse in the face of contrary opinion. If the vengeful man had gone to the chief first and the chief had disapproved of the proposal to kill the shaman, that would have been the end of the matter.

[683] If a man knew positively that a doctor had killed a member of his family he could take it upon himself to kill the doctor. He would just get his bow and go out and hide around until he had a chance to shoot the doctor.[27]

622 627 693 Among the southern foothill Yokuts quarrels were settled by chiefs:

In the early reservation days at Tejon a Yauelmani shaman bewitched a Yaudanchi so that he awoke crazed, and soon died. When the Yaudanchi slew the poisoner the Yauelmani were incensed at the summary fate of their compatriot. But one of their chiefs restrained them and they laid down their bows, which seems to have been the end of the matter except for talk.[28]

Among the North Fork Mono a chief gave permission for revenge upon a murderer.

Sometimes a buzzard moiety medicine man might try to poison an eagle moiety person. If the poisoner did not confess and promise to save the person, the eagle captain [chief] went after the poisoner and killed him.

The bohenup [chief] had power of putting people to death for wrong-doing. If a person is bewitched he complains to bohenup of person who he thinks bewitched him. The bohenup sends people after the wizard. They tell him there is to be a big time [as a pretext]. They bring him to the bohenup and ask him to take the spell off the sick man. If he does not he is murdered in secret at a certain time. Perhaps the bohenup will say he is to be killed when the leaves come out on a certain tree.[29]

●685 674 Neither among Yokuts nor Western Mono were there definite laws governing action or punishment for misdemeanors. Theft was practically unknown according to direct statements by informants, and none have ever been mentioned in anecdotal material. Food thefts need never have occurred as custom demanded the offering of food to anyone who came peacefully to one's door, and further, hungry poor were rare because of the chiefs' care for the needy.

[622 735]

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[26] See anecdote, p. 392.
[27] See anecdote, no. 2, p. 393.
[28] Kroeber, Handbook, 516.
[29] Gifford, field notes, 1915.